

The governaunce of good helthe, by the moste excellent phylosopher Plutarche, the moste eloquent Erasmus beynge interpretoure.



¶ Then Wyse repeateth his
came not sooner to the Lande.

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The Moone.

The argument of the whole Booke.

Lete haste thou the moste excellent
plutarche (gentell reader) abryged
and for thy most profyt, deuyded in
so chapters, lyghtly i thou mayest
knowe, the moste to be embraced comedys
of healthe, the lamentable and moste wretched
disquietnes of dyseases: with most pure reme
dyes off small coste to repar healt, and to kepe
thy body in proporcioneate quietnesse, what
effaire sooner thou be of.

Che is a great conquerour whiche sup
proffeth his lustes.

CLO

To the excellenteman Johs Yonge,
mayster of the Roles: Erasmus of
Roterodame, wyllheth
healthe.

That I lende to so greate a
man sache a scrose, I praye you
do not marayle, for you know
this to be the nature of of gyfis
to be receyued as a token of loue
rather then to valewe the pryce. Moreonder no
thyngs can be ouer shorte to a man, that is so
soore occupied alwaye in the comon weale of a
realme. I myght bryng in this, that in suche
a troublous and harde tyme, the thynges app
pertaynyng into leachynge, oughe breffely
to be composed. But with my wordes to polys
she this my token, syrste it cometh from the tre
sury of Plutarche, by whom you knowe ma
ny excellent thynges to be compyled, it is also
so yet newe, & smelth of the prynkyng hou
se. Moreonder ye wyll scarcely beleve, what pay
nes I have had herewith. Not that Plutarche
was ouer harde, eyther in his style, eyther with
the infynyte heape of thynges, nos responded,
but moche more bycause that he is amongest

All other

other best leathed, he hath of all oþer be moþe
deþrauydly handled. And as he is one moþe
worthy to be reade, so was he handled þ no man
coulde reade hym, so sore haue I waſteled al
moþe in euerþyng with monſterous lynges, yf
you wolde knowe the argumente, he teacheth
you to knowe without medycyne, whiche way
to conserue good health, whiche thynges as man
ny men ſette great ſtore by, yet knowe I none
more worthy to haue it the you, whiche ſo ſore
in all your ſtudyes endeuour to auaunce þ pu-
þyke to caſe, that a man may ſay, you were bo-
ne to your concrey, & not to your ſelfe, though
he teache this not ſo physyke lyke as doþ Gas-
lyen, or Paulus Aegenita, yet more phylloſo-
phycal, this onely nowe remayneth, to put the
boke forth in to mens haðes, not onely in your
name þ more to be enbraſed, but alſo better, fy-
led then before he was, & ſo moþe more comen-
dable. þycaſe he is more crewe,

Chertafter foloweth the
fyre Chappeler.

¶ Of enuyous phisycyans, that wolde
not haue any other to the perfect state
of helthe. The fyfte Chapyter.



¶ Dod Lord Zensippus, hōwe of
frayde made you Glaucus þ phē
sition yesterdaye, whiche so fayne
wolde haue keped a þbleme with
þs in phyllosophy? I dyd neyther malchym as
frayde my frende Eloschyon: neyther was he
desyrous to reaſō with þs in phyllosophy. But
rather I dyd conuyc my selfe, fearynge to my
nyſter occasyon to ſuch a quarelyng feſlowes
ſo ready to fyght. For the man in phylſyſe (as
Homere doth menyon) one alone may be com
paſſed to many, but his mynd: is ſcarſely quicke
towardeſ phylloſophye. And as it is his maner
in diſputacyon to be ouer quicke and curiouſ
ſo aſ that tyme with a moned ſtomaſe, thus
raſhely celeng he came to ouercome þs, he ſaid
it was an abhomynable acte, that we whiche
had conſounded the certeines of all ſciēces, durſe
enterpryſe to diſpute what ſhulde be good to
ſtate of lyving in preſeruacion and gouernan
ce of good healthe. Moreouer he dyd ſaye that
the profeſſyon of Phylloſophere, & phylſyſians

Were as far upstane, as is the coste of the
ses from the uttermost parte of Phrygia. Iaher
of the prouerbe speaketh, yea and many of our
sayinges, he dyd not dysgently way, and sad
sy pondre. Yet not without profyt repeyng
them, he tauntes and brokethem a sondrie. Mos
chion. But I Xeusippus, desyroue, and sayne
wolde here both those treasons, and other also.
Xeusippus, That is bycause you beuen natu
rally a phylosopher. Moschion, you wold scar
ly be well pleased with a phylosopher, þ were
not diligent in physycke, & suppose it uncomly
þf he shuld rather thynke it his office to be prac
tised in þ study of Geomytry, Logyke, or Mu
syke, þn to serche & endevour to knowe what
þyngs be wel or ewyl disposed within his pro
per housholde, that is to say in his owne body.
þhonghe a man may perceynre greater and þ
erice to be wher moch holy money is dystrib
uted to the multitude cescryng to lode upon a
play, as was the fasshyon at Athenes, yet phy
syke is such amongett the lyberall scyences that
þne excellencie, pleasure, and dignitie is to no
other inferiour. Moreouer he largely enricheth
his student with wholsones of bodye, and pro
sperous healthe. Wherfor it is unsemely to acc
use philosophes, as who shuld say they passe
þey

they bended, yf they dyspuice of those thynges
whiche pertaine to good and perfecte healthe.
But thus (as I suppose) they ought to be rebu-
sed, onelies all percyalyste taken away, they iu-
gethys both in phyllosophy, and physyke, as in
one countrey that both theyr dutyes is to be
studious in those whiche be honest thynges so
sowynge both that thyng, whiche in disputa-
cion is profytale, and also necessary to the use
of lyfe. **M**oschyon, **F**re Blauncus passe, **K**ensip-
pus, whom pryde canseth to aperre well setned,
hauyng no mede of phyllosophy: but I prayes
you for to reherse all the dysputacyon, & fyfte
of all tell us yf it please you what they were,
whiche you saye, Blauncus dyd so sore taunte,
thoughe you speake them not in good sadness.

IOf all the partyes of the body, and
hoboe to ordre them.

The.ii. Chappyter.

Kensippus.

Fat same our frende sayde, that
he dyd here one whiche sayd that
it was a great helpe to the preser-
vacyon of good healthe, to have
alwaye his handes warme, and
that by no meanes, he suffre them to be colde:

Also

Also that an ague or feuer, canseth bitter pales
of the body customably to be colde, whē he
constrayneth heate all to fle inwardly. Agayne
yf those thyng; whiche be outwardē, & stretchē
to the highe st̄partē, do bryng & disperse matter
throughe all the body, that then it is holome.
Moreover yf we labour with our handes, that
then by the mocyon of that partē, heate is wyb
lyngly mōued to be in all the partes of our bo
dy, but yf we do no such thyng, then we must
prouyde y no colde take the upper partes. And
this was one of the matters whiche he was dis
pleased with: Tho therē p̄cepte I be deceyued
was of meates to be mynystred to a pacyent.
He doth comande that the pacyent shall taste
and take his meate longe oþ he be take, bcause
we b̄inge in health may accystome our selues
therwith, leſt that whē the sycknes is come we
shulde abhore and cast out mynde agaynst it,
as chyldeñ do, but let it be customably gyuen
by lytle & lytle, leſt that whan the syttaketh do
we be greued with meates, as we be with me
dyngnes, and leſt that we may scarcely beleve it,
whē we must nedis take some meates that be
fod and vnſauerye, wherfore somtyme it is not
to be refusid to take meates with vnwasshed
hande, neyther to dynke water, neyther to
dynke

drynke warme drynke infōrmer. But let these
sophystycall crakee passe, as to abstayne from
such thyngs, which appere to be done vnder a
pretense of temperaunce. And let vs so use oure
stomake by sytess and lytel, that without grete
it may ayue place to that whiche is profytabel
and let vs put out of our mynde the superstitiō
ous and scrupulous care of such thynges in our
dyseases, lest that we repente with them that
fall frō great and myry pleasures, in to a base
and sylyche state of lyuynge, wherof this was
excellently spoken. Chose the best stace of lyfe.

¶ Of contynual exercyse, and vse of the body. The thyrde Chapyter.



He shall cause that to be pleasaunce
whiche in all thynges that a man
doth is moste profytabel, but spe
cually in those thynges whiche per
tayne to the preservacyon of the body, and stace
of lyfe, practysynge the thynges whiche be moste
wholsome, thou shalt cause them to be friendly
famylare, and wholy to thy nature, and to
remembrie those thynges, whiche many both suf
fre and do in theyr dyseases, howe heuyly they
bere, and scarcely can suffre, eyther warme we

ere, suppinge, or breed, to be mynypfred to the
not o nyl supposynge thos thynges to be vnl
pleasant and nosauety, bwt compelleth hem
to haue and abhore the yngreth of. Furthir
more men bath haue kyld many, wher that
in þ begynnyng of hem dyfase: they myght,
nicher coulde beate any meane, excepce they
were wasshed. And of his condycyon was En
gus the emperoure, as his þþysycans do tolle
whiche were with hym in his synges, and here
of hedyd vsplore þ whiche was spoken. That
scendre and leane bodyes be euer most healthe
full, wherfore whosoever wyl make any great
feast, eyther preparerth for his frendes any ban
ket, eyther itels shall be feasted at a great mane
table, abone all other let hym beware of surfe
tyng, dronkennesse, and vretemoche eatynge.
And let them so note the comon erade in quass
syng, whiche they maye not without dysbones
þy refuse in such company, that before they be
yng in theys sobrenesse, preserue theyr bodyes
in proportionate quietnes, euen vpon no lese
to keperþ them to kepe þour selues from tempest
of wyrdes, and daunger of wateres. But in so
moche as it is harde in such a company, and as
such feastes, to obserue a meane, kepe a man
in his accustomed temperance, onelis you shuld

Be enroued and gerasse to theym therfore, for
feare lest you heape surfei upon surfei, and ex-
cesse Spē excesse (as is spoken in the proverbe)
that fyre is putte to fyre. Loke you dysygnesly
hōe the mery conceyte of Phylippus, whiche
desyred a man, whom he founde walking with
smale cōpany to hte supper, and when that he
perceyued þ he brought more gestes with hym,
then ther was bytles to suffyse, he was somet
what troubled. But Phylippus perceyng þ
mystytude, sende one priuylie to every one of
them warnynge them to leue a place for han-
delyng dyffise. And they supposig some dayn-
ties to come, abstayned from the dyffise that
was set before theym. And so it came to passe,
that ther was to suffyse theym all. Nowe by
this reason it is cōuenyent that we do doth ob-
serue our selues from such excesse bankeſtes
in lokeynge for daynties, and lepyng a place
for quassing, and also to bryng a hungry fles
make unto every ſuch feaſt. But in caſe that af-
ter any feaſt when we be suffyſed, that neceſſy
te conſtrayneth þ in the cōpany of geat men
ether by ſtrangeres freſh help approchynge, þ
þery þame compelleth þ to kepe theym com-
pany, and ſyſt to drynke with ſerþe men that
maye beare it, þere let þe aſſe out ſeure, and

put away shamefostres so dangerous to men,
and agaynst vngovis abasshement, remembre
this sayinge of Creon in the Trageode. App
strede I thynke more conuenient, to be vs
gentle, and appere thy enemy, for feare hereaf
ter I shalde repent then in suche case to shewe
humanyte. Moreover, for feare thou shuldest
breke company, and be accoumpted a naygarter
to caste thy selfe in to a dysease of the sydes, or
gaynes, is a mad mannes parte, but they whiche
hane grace to kepe them, do knowe howe to be
conuersant amongest men without any shame
or kepyng excesse, for yf thou gently and ho
nestly refuse, thy excuse is as acceptable, as
shuld be thy quassynge. Then yf any man shuld
gyue the some dayntyre morsell, wherof he hym
selfe doth take no parte, but through abstinenesse
in the banke, at the table moueth meny festes
or by hym selfe doth tel some meny tale, he vnto
all men shal appere most acceptable, then with
company to be dronke, and declare hym selfe a
soother, In such case I could ratherse amongest
the auncyntes Alepaundre, whiche after grete
quassynge with Medius agayne pronostynge
hym to excesse, was assaumed to withdrawe
hym so from drynkyng of swete wynes, wher
fayre sodaynly dyed. I coulde also amongest
men

men of our tyme remembre R^ehigfus whiche besyng
for the most parte in perfect health, at the
desyre of Titus the emperour in a morynge,
went to wasshe hym in the w^oothouse, & thereto
leyng both wasshed together, whiche after he
had ones dronke was taken w^oth a palsey and
sodainly dyed, these thingz Blanche in spottes
dyd obiect vnto hym, as certayne rules to leare
hy. But as for all other chynges, eyther of our
declaracyon he had no lust to here, ne yeher dyd
he dysygenisye waye every chyng he was
here spoken.

¶ What dret ought to be vsed.

The.iii. Chapyter.



It to our purpos^e doctates
the synts of all, doth councyll
ye to beware of those meates,
whiche wyll not moue hym to
cate of them when we be a hys-
tred. And to abstayne from those dysynes, whiche
the we haue no lust vnto when we be a thurst,
yea and he dyd not symply fordyd these chyng-
ges, but he declared howe we myghte well vse
them, & howe we shulde applye ih^e use of these
chynge to our pleasure, or necessite, for what-

B.lik.

secure

sooner is pleasant unto nature, till it be chou-
ged into the substance of the thyng which it
noyssheth, it is conuenyent for it. And it is con-
uenyent for them, which have hasty stomackes
rather to take those whiche be necessary, then
thynges that be pleasant. It is also daungerous
to kepe a reue supper after a comon feast, for as
daunsyng a dnyng to Socrates were unpleas-
aunt: so he that is used to bancket after supper
without it, wyl be offended. But he that suffis-
cycly hath sacysfied nature, and well fedde
hym self, principally oughte to beware. that
he be not ouer greedy after suche excessse. But in
this case, folyshe despise and ambycyon, oughte
as wel to be awyded, as lust and ingurgytas-
cyon: for such folyshe fantasies do ofte moue a
man to eate when he is not hungry, & to drynke
wher he is not thurstye, for they moue a man to
unnaturall and artifciall ymagynacyons, as
who shulde say it were a dyftaynynge of a cry-
she manes name to be without costly & straunge
meales, as Mofcherokes of Italy, & daynties
of Bania, or Snore in Egypte for often
times such thynges do so affre a man that he
shalbe even adye a set upon straunge meales
brought so farre in to daynes glory that a man
that raynes his bode to be accustomed with
chefe

These meates, whereare to pddre honestye, whom
haste no mede to preache thy fortune to other,
therin to iuge þ happy þ causethou doest chal-
le upon such oaynties, as be straunge and so-
short unknowe. In lyke maner many nobleme-
be affected agaynst thei wyses, though they
be fayre and good gentyl women, yet sleepynge
with them theyz husbandis with theyz beautie
be nothyng moued, but in case they chance of
a mony whore as Phrene or Lais was wher-
as they must pay money, evyn wantones wylle
cause them to stete vp þ prouoke last, though
they be syke, and slowe to thi game and all for
Dayne glory, wherof it came to passe þ Phrene
waxinge olde, sayd I hane boughht mochfylle
and all for Dayne glorie. It wold be a greeas
and meruaylour thyng, yf that nature shuld
hauie pleasures that it requireth to the body, yea
yf it shulde have his request, notwithstandingyn
ge that his contynual labours be farteþ
stant and syghte agaynst it, so that they
be abse to mynyster scarsely necessaries
wyther as Plato doth sayc, yf they
shuld be obedyent to hys intyses
ment and bigeddesyre, that
hardely we syulot escape
many dangers.

Chaucer

Chowre that lustes be euyll.

The. b. Chappter.



Nowe heretyn the euyll
desyres whiche crepe from
the mynde, in to the body,
and cause it to folowe and
seme his affections, in no
wyse can be annoyded, but
that with so g dayne pleas-
sance, they shal leue in our bodyes moste greg-
uous and deadly daungers. It is not in the des-
yre of the mynde, that the body is stured unto
lust, for it is contrary to nature that lust shuld
synge from the mynde. Euen as the mocyon
of synge do stire vp a laughyng whiche is
neyther naturall, pleasant, nez amiable, but
nun greevous to the stomake, and as it were a
cramp. euen lykewyse do all suche pleasances,
cause the body to be stouled, & to dyssent frō
the mynde, and the lustes be both folyshe, and
troublous, and cleyn contrary to nature. Ther-
fore as ofte as any dayne or gorgyous fare is
sette before vs, it is a greeal prayse to abstayne
thereto taste therof, remembryng the sayinge
of Symonides, sayinge that he dyd never re-
pent to kepe scylence, but ofte he was soray that

thow

Socrate dyd say that a deanser had neede of
a wyde house. But to hym that wolde he exerci-
cise eyther in syngynge or dyspnesyng. euer
ry place doth sytynge and standynge is mete
for hym. Preuyd alway that we gyue not
place to rye, to le. her, or ouer moche laboure
therwith to make the hourse. After dysputacō
se wasshe in þ whothouse is more ambycyon
and wanton then wholsome for the euyls affec-
cyon and hardnes, with wasshyng causeth to
be in the bittre partes of the body, doth engen-
der more spekenes in þ inwardre partes in stop-
pyng the poores, and thyckyng the humours,
with stoppeth the vapores, that alwaye wold
be loose and breath outwarde at large, it is ne-
cessary for them that loue cold bathes, to pro-
uyde alway lest they falle in the daunger before
spoke of it beware of onermoch, lest þ he passe
his bondes he after repente. Notwithstandyng
there is moche ease in warme bathes, for they
take not the strengthe so sore away, as they helpe
to conserue healthe, so that there be vsed those
thynges whiche be mete & frenckly to digestion,
it doth also dysgest, and disparsē such thynges
as otherwyse can not be dysgested, onlesse the p-
le to we, and in þ upper parte of the stomach,
refreſheth the membris, and causeth aglyptas

But wile thou felte nature to be in pfect state
it is more wholsome to anoynte the with some
spicke oyle agynste the fyre, then to use any ba-
thee, for this oyntement doth disparsē natural
heate through thy body. Agaynst the sonne use
my other mox noz lese, but use this in whiche
per soner the wecher be, hether to we haue suffi-
fycyently entreated of exercys. But nowe we
do appreche unto the moderate state of eatynge
& drynkynge. Yf they profet whiche be before
wryten, we shall adiorne unto them, and make
easy those thynges which pertaine to the par-
fit state of syaynge. Though he it be as harde to
eale thy body, as a mad man out of bondes, ry-
ght to styrre with the stomacke whiche lacketh
earre, as Eato doth counsell we must take heede
that with moderate fedynge, we cause our bes-
sy to besyght and satysfye. And this may be
brought to pass: yf we sobzely do taste of suche
meates, as be full of noysshement, as fleshe,
chesse, dyed fygges, and boyled egges.

Of eatynge and drynkynge.
Cye. vi. Chappter.

Ban



It is forþeſte thieſe herde we
more largely taſte thyngs þe haſ
þe ſabiy and lyght, as be man
ny hirches and dyuers byrdes,
and thoſe fiffhes whiche be not
fat. Theſe may ſo be taken & made ſo pleasanſe
that they ſhall not hurt. But aboue other be
ware of caueneſſe, that cometh of fleſſhe, for it
wyll not onely hurt þe preſently, but the dañ
ger therof wyll longe remayne in our bodyes,
it were an exaſtene thyng if we coulde ſo eſſe
per oure bodyes, that they ſhuld not luſt after
fleſſhe. There be many countreys, that plentys
fulliſh do mynſter not onely iþ on meates, but
also many daynſies. & geat pleaſure, yea ſome
be ſo ferreyle, that they growe wiþout laboure
Some contrye is ſo mynle, that it doth ſeaſon
and make pleafant all maner of thynges
But nowe ſeyng we haue broughte it to thiſ
paſſe, that thynges unnatyrall be made almoſt
natyrall, it is uncomely that we lyke Lyonis
or wolues ſhuld gredely couet fleſſhe meate to
fulliſh out appetiſte wiþall, but euen as a four
dayon to teche them. And all other meate co
menyely to uſe more largely, as thynges mo
re apte, and agreeyng to nature of the body, &

lesse do harre our reason and wit, bycause they
come and grove of a more subtyll and putous
matter. Concerning moystures, is not mete to
drynke mylke vsually, but moderatly to use it
for a meate for it engedereth dysases, of wyne
we wyll so speke as Euriptides spake of wome
I pray god I may haue pleny, but that I may
use it moderatly and that when I haue nedē
that I do not wat it, for wyne and other dryn
kes be the most profitable medycynes and plea
saunter pasti, nothing hurtfull moderatly is
ken, & somtyme it is better to drynke cleane wy
ne then to delay it with water vs water be not
myngled but dranke alone it causeth other dryn
kes to be more daungerous. It is therfore conve
nyent, that every day we use to put one or two
glasses of water in to our wyne, both to delay
the fume of the wyne & make our bodyes lyght
er, and also in case nedē shuld constayne vs
by this use without daunger we mayle arne to
drynke water. There be many, that when they
haue most nedē to drynke water, they moste of
all dranke wyne, for many suppose moste con
uenient to drynke wyne, ast great heate of y sole,
eyther in great colde, after great laboure, & mo
che study, & great werynes as who shulde
say g nature required such chynges to refreshe

thy

the body after laboure. But nature doth aske
no such conforte, yf ye call dyscates helpe.
It requyret a refreſhing meane betwene laboure
and laboure. Wherefore in ſuch caſe we ought to
de myn pſſhe out ſedyng, and clene to abſtayne
ſe wyne, eithet to delay hym with belly moch
water, bycauſe wyne is of ſo myghty & ſwyfte
ſtrengthe, it ſoze troubleth a dyſeased body, and
cauſeth ſyckeneſſe to be feruene & ſharpe, whiche
as we had more mede of aſwaggyng and delay,
þoþer of water is a greate cauſe, for ſometymeſ
when we be a thurſte, eithet when we be wet
with laboure, yf we drynke warme water we
ſhall quyckely ſele it to moue a ſape, bycauſe þ
moysteneſſe of water is lyghe, and maketh not
coſtynge, whiche as wyne hath a greate dehemēce
and unpleaſant ſtrengthe Unto dyſeases that
growe in he. But bycauſe þ there be ſome that
ſay that penury or ſcarſenes doth engēde dyſe
aſſes and þn oſſomenes, & thynke a harde thyn
ge to ſyt without his dynet, in caſe he be taken
with an ague is it good for hym to drynke wa
ter or the fytle take hym. But many tymeſ we
do wycked ſacrificis Unto Bacchus ſo caſled,
bycauſe at þ tyme it was not lawfull to dryn
ke wyne, it is a wholſome thynge, yf we ſo reſ
tayne our appetitie that we care nos for wyne

But Chines dyd take mynsteles from feastes
and the crowne from mounters, yet we knowe
that neyther instrument nor y crowne of mon-
nets to be hartsull. But wyne is such a chyng
that there is no bodye so stonge, but when he
is chauffed yf he drinke wyne, he shalbe hurte.
They say that the Lydyanes in tyme of detay
thus passe the tyme y they eate but every other
day, & the rest of tyme they passe forth in play,
it is mete for a scler somtyme when he shulde
suppe gorgeously to drawe some pycure or tay-
ke hym to his boke, or playe vpon his lute, and
fyght with his bely, he ought to take such care
for his dyne, that lyke unto the gedy Harpia
he set his mynde to his boke, a Deithian in his
banke wyl somtyme take his boke, and after
his ioynes be stresched he wyl brygh to syng
to kepe hym from dronkeesse, & c. Grecis blis
they shulde he lawght at, take ouer moch study
at thei bokes and kepe but lytli pastyme. Te-
rence in Henandre bryngeth in the yonge me,
whd the Bawde went aboue to bigyle, when
he brought i the bewyfule & gorgeous whorce,
they turned away thei eyes and eare of thei
bonkets, and durst not loke vpon them. They
whiche bedyspons of leaunyng, haue honest
pastyms yrought to call thei myndes from
suchs

Neyther after meate trouble not moche
thy mynde, wiche any laboure or
dyspacation, whiche wylle
gurne the to trouble,
yit there be many
mawtall questys
one whiche be
languisshes

卷之三

10

Remedyes and howe to boyde dy-
cates. The. viij. Chappter.

三〇四

Here be also many questes of per-
staynyng to good maners wher-
in be thinges to be noted, pōdered
and wayed with the homere doth
callmenoices, that is to say lyke
vnclynnes, drawe þ mynde frō
all contencyon and malycy. The rehersyng of
Hystories and Doctes is pleasaunt. There be
many tales & fables without dysbonysty. And
it is then better to taske of instrumētes then to
here them, it is good so longe thus to pastyme
that a man fele of his meates apte dysgestyon
Aystotle is in this opynyon walkynge after
meate engendereth heate, but yf a manslepe it
dryueth it away. Some say that rest doth helpe
dysgestyon and with exercyse it is troualed.
Nowe some folow Aystotle and after meates
they walke, some be lyke pleased with this sen-
tence and they do rest, but to kepe a meane is
best, after meates to abyayne not trouablyng
þe mynde, neyther to be stetly yole, but as it
is sayd gently to moue your spyrȝ, and kepe
þe fresshe eyder in taskeyng, or hearyng some
pleasaunt thyng, that shall neyther hurtte, nor
greue thy stomake. To take purgacyon to do
myke or belapalus, without gret cause is be-
yng daungeron. To do as the comon fol doth
eyther

eyther to fylle thy belly that thou mayest be put
ged, or to empty it, that thou mayst be fylled by
both agaynst nature, to be ouer emperte is au-
paynfull as be ouer full, let vs with all dyspe-
gence awoyde ouer moche, as a thyng that ca-
keth lust from vs, let vs also awoyde ouer moche
scarsitie as a thyng that wyl not suffice vs to
use our appetyte, it is not uncomly to call these
both enuylls, for they trouble the body, Sometime
brayngeth this enuyll, it engendereth and kepereth
insacyate desyre and lyke a stode. Vpolently com-
strayneth vs to eate, conetyng eynesse and not
moderate eatyng, & by inflamacion and boyl-
yng vp of booches causeth vs to use playstres
and medycynes, such pleasure vnsaucty lustes
do brayng, that the fruicyon therof is nor with-
out great payne. They stretche out and move
the poore & the supprest, and scane such fylth
as natrall purgynge of the belly requyret not.
But they so rebownde in a mannes body as a
shipp whiche is ouer laden, that must nedes be
dyischarged or synde to the botom clystres whiche
the mollyfyc the matter in the neyther parte of
the belly do leue more corruption in the partes
where they be put then they purge, euen as a man
that loueth not his neyghbours, but putteth in
to his towne many straungers, some vsse suche

madnes and comeſe geſte for purgacions, & they
overcomē nature & had nebe to be purged them
ſelues. Therfore it is holſome to moderate ſuch
a body with a good ſtate of ſluſing, and teache
hym howe to uſe hym both full and emptye, yf
ſo tym it be neceſſary to renue the ſtate of your
body, then ſome eſy waye prouoke a natuall
homet, for as a rotten ragge waffen in aſhes
or ſope wylle breake when it is rynſed in water,
even ſo a homet conſtrayned with medycyne,
both more hurtt and corrupte. Moreouer yf
we be coſtyfe, no better remedy then to uſe the
ſeminate that eafly do mollify, and gently diſ
ſolve, with whiche to be accuſtomed, & uſe ſhall
not be gremous, but yf this wylle not helpeþen
many dayes drynke water, and abſtayne from
meate, and rather receyue a clyſter, then a pur
gacyon, for it corrupteth the body, yet the com
mon ſore ſe as deſyroue of this, as women be
to uſe charme, and poysone to kyſ the y, chyl
dren bycause they couet ſore a man. But to ſet
this paſſe. There be ſome þe haſſe certayne ſtates
and be ſo addice to abſtinenſe of certayne dayes
that when they haue no nebe, yet wylle they re
che naſtre to uſe leſſe eatynge, & by ſuſhe a uſe
cauſe abſtinenſe from meat to be neceſſarye,
whiche they wylle do moche good taken in ſeat
ſon

son, it is much better to make no such differences
of dayes, but at lyberty to put thy body to such
restraynte, when thou doste fele no contagyon
or suspycyon of syckenes, and so dyspose all the
staate of thy lyfe, that thou mayest be prepared
that easly thou mayest folowe a chaunge of ly-
uynge then to be subiect thereto, for this is ney-
ther wholsoyme nor easye, neyther is it honeste
or any mans properetey, but the condycyon of a
Distrayche and lyfe of a foole. But it is a wyse
mans parte to reparate healtthe. There is no dys-
ference betw. he suche a felowe that so wyfcrete
his eyen that he shall never se, and he that so
wyftemper his boyce, that he shall never speke,
and hym that beliueith that without such absti-
nence, he can not cosctre his healtthe, for all his
pynched lyuynge, he is nothynge more apte to
practise any feare of honestye. Therfore this
fooleynnes is not to be praysed, which loseth
the chynge that healtthe is desyred for. Neyther
is this true that they better lyue in hich vse this
fasshyon. For Xenocrates lyued no better then
Phocyon, neyther Theophrastus then Democ-
ritus, neyther dyd it profit to the gouernauice
of good healtthe that the Epicure frō ambycion
and mynistracion of alsthynges, but the staate
of healtthe is gouerned by another meane to

D. 15.

temper

rememb're that through al the lyfe there is place
for syckenes, and place for healt'he.

The temperaunce of them whiche rule. The. viii. Chappitre.



Wt plato se lesson is conuenyent
for them whiche be occupied
aboute comon welches, take
hede þ in honest thynges yow
take not ouer moche rest. But
this counsell do I gyue to them whiche haue com
mon welches in gouernauice, that they be wel
occupied in those thyngs that be necessary and
honest, and not trouble theyz bodys with base
thynges and baten, for many caste them selues
in to dyseases, medlynge with every matter,
with watchyng, and rydyng, and ronnyng
up and downe, when it cometh to small p'refet
that they go aboute to be enuyous and hirres
full, and lay wayte for his neybour, desyrons
afamycion and baynglory. But the sayings
of Democritus agreeþ well to hem, yf the
fleshe cause the mynde to be occupied in þ la
re, he can not awyde the daunger of corrupty
on with rewardis, for as ofte as the mynde is
gyned to affeccyone, he gyneth no place to the

cate for theyr bodies, nor passe of any thynges
nor regardyng theyr body, to be wasted, but
so addicte to theyr study, as mortall were in ore
tall, or earth shulde get the victory o; heauen,
even as the Dye when the Lamell wolde not
helpe hym, a lytle after dyd say thou shalt bere
both me and my burden, whiche came to passe
when the Dye was slayne. The same thynges
dorh happen vnto hym that wyl not suffre his
body to haue some restesbyng, but within
shorte space after he is caste in to an agebre or
hedeake and then is compelled to leue of his
study with great dyscase. Therfore Plato dyd
gyue vs good counsell, that we shulde not expec
te to use our body without consent of the mynde,
nether the mynde without consent of the body,
but then as it were .it. ioyned in mariage, the
one to helpe the other, and let this be theyr dysly
gent care to conserue that noble and moste pre
sent state of perfet healeth, alway remembryng
that no thyng can more excellently be myny
stred to the body, then that whiche the mynde
dorh mynystre, for there be no in contrarynor, or
bet other to knowledge of vertue,
nor to the use of well doyn
ge, or saynges.

Cessid.

Dolito

Cess

Here foloweth Electuaryes to
auoyde coloute.

Rwo wyl I write of them þ auoyde coloure, a fyft of þ electuary called dia-
prunis, it is called so because it stādeth most by
prunis, & it doydeth colour fro þ stomacke, &
fro the synet. Electuary of þ rice of Roses þ is
properly agaynst the hot gowte & putgeth the
reed coloute. And it is good for syckenes in the
toynes of coloure. Also for them that be ryght
sycke in the feuer cacyan.

Howe thou shall knowe to gyue the
quantyte of Medycyne.

Medycines before that they be compouned
togidher they be dyuerte in the mas-
synge, as some of more, and some of leesse, and of
Seamony & of other deyng moystynges and
Stolent, as Turpys, Elebæ, Agryt, Ensoibie,
Lolo Blœ and of all other lyke these, so that
the taking of Trapigra shalbe. iiij. drāmes. The
weyght of a drāmme is two pence halfe peny.

Trapigra but two drāmes for þ is more com-
pounded with deynmans medycynes & bytis
þā Trapigra, therfore þ less shalbe take therof

Also of Benedicta maye be. iiij. drāmme.

Also of Blanca. iii. drāmme.

Also of Pisulacum Archtarum shulde be ta-
ken. iiij. drāmme.

Also

Also of **D**isuse **A**ure. ii. drāmes.

Also of **D**isulatum de **E**usorbie. ii. drāmes.

Also of **D**isulatum **F**ecidum and of **S**tomatū
Cicum **P**apatium. ii. drāmes.

Also of **E**lectuacium **d**ulce. ii. drāmes.

Also of **E**heodoricon **a**nd **c**ardiū. ii. drāmes.

Now I haue shewed you of þe gylg of quātys
cpte of medycynes, at the dyuersytye of þe hōwe
they auoyde superstytys of fleume or coloure.

Chere begynneth the quātyses to
auoyde **M**elancoly.

As it is sayde of **J**eraphynp, so we shal
say of **D**iacene, and the gynginge of þe
quātys shalbe an ounce. **H**oc auicena. **A**lso of
Erisera **s**arafenica þe receite of it is. iii. drāmes.

Also of **E**heodoricon **e**uptisticon. ii. drāmes.

Also þe receyte of **J**ecalododis. ii. drāmes.

Also of **L**aterica. impriake one drāme.

Nowe it shalbe sayde of the quātyses
of **M**edycynes.

Auoyde **L**oloure, as of **D**iaprunie. ii
drāmes.

Also the receyte of **s**ucca **R**osatum **B**e. ii. drā-
mes. **T**hese be the most gynginge of medycynes
compounded.

Nowe ies, medycynes þe auoyde
colis blymoures.

Medycyn

MEdycynes that auoyde colde humours
of the breeft, and of his members, & bay-
nes, the fyfte is Pallinum that must be shar-
ped with .iii. drāmes of Agryl, repreſſed with a
drāme of the ſuice of Lycoryſe.

Medycynes that ſhuld purge cold humours
of the ſtomacke, & of the ſpicer, ſhuld be ſharped
with two drāmes of Turpyn, & repreſſed with
a drāme of the pouder of Peper, or with Mir-
abolanus Indiis rebuly, as theyr quantringes be
ſayd before or with Eſula ope as is ſayd before

Thōwe hote humours ſhulde be purged

and ſharped:

Rowe hote humours ſhuld be purged &
ſharped with Mirabolanus Eycempes,
or with Rubarba, or with Caffia fistula aſania
or with Tamaridis or Scamion, and there be
any dropſy of old ſyme fastyned on the ſpicer,
the Medycyne may: not be ſharped with Scam-
ion, for that wolde take of the ſkin of the ſpicer,
therfore take Eſula, or Rubarba, and do
to the medycynes as is before wryten.

TImpynted by me Robert
Wyer.

Cum priuilegio regali ad ius
privilegii ſolum.

